

A
VVEDDING
SERMON PREA-
CHED AT BENTLEY

in Darby-shire, vpon Michael-
masse day last past Anno

Domini. 1607.

WHEREIN IS SET FORTH
the Bond and Preseruatiō.

- 1 *The spirituall coniunction betwixt God and man.*
2. *The Corporall marriage betwixt man and woman.*
- 3 *The neighborly societie betwixt man and man.*

By R. ABBOT Doctor of Diuinitie.



3

Printed at London by N. O. for Roger Iack-
son dwelling in Fleetstreet neere to the
great Conduit. 1608. X





To the right worship-
full Sir *John Stanhope*
Knight, the Father of the
bridegroom Knight, my
most louing and good
Patron.



*R*ight worshipfull
Knight my verie
good Patron, al-
beit I made a que-
stion of vsing your
name, for the pub-
lishing of so small a matter as this
sermon is ; yet I easily resolued that
sith it had pleased you to craue the
copy thereof, you would pardon mee
to grace it with the dedication. I

might wel doubt to offer so little wher I owe so much, but that I considered that small offices sometimes are testimonies of great affectiōs, & presumed that according to your wonted loue, you would take the wil in good worth, howsoeuer the worke seeme to bee of small import. Accept it therefore I humbly pray you, as a very thankfull acknowledgement of your great fauour towards mee, both in calling me, first to the place where now I line, and giuing me since such respect and countenance, as whereby I haue with comfort and contentment enioyed the same. And surely if therein I haue done in publicke any profitable seruice to the Church of God, a great part thereof is to bee reputed to you, who so freely and graciously of your owne voluntary accord, and onely for the workes sake which I performed, being my selfe wholly strange and unknowne to you, vouchsafed by
your

your gift to free mee of that incessant labour wherein I had beene employed before, for the space of tenne yeares in reading and preaching in the Cathedrall Church and Citie of Worcester, and to settle mee in a place, where I might more freely dispose of my selfe, though not to withdraw my selfe from the service to which I had deuoted my selfe, yet in some part to bestow my time to the common benefit of the whole Church, which before was limited to one onely congregation. Amidst which imployments, either publicke or priuate, if I attaine to doe any thing to yeeld you any helpe or furtherance in things appertaining to God, and in Gods behalfe to answer the end wher-at you aimed in your first acceptance of me, I much reioyce therein, and euer shal reioyce, and thinke that houre or time happily bestowed, wherein I shall be the helper of your ioy, and of that faith wherby you shall stand in

1. Co 1.24

the day of the Lord Iesus. As for this sermon, being but a countrey exercise, if any shall thinke it not so well polished as that it should bee fit in this sort to goe abroad, your approbation shall be my excuse, and in that nature I commend it to you that haue desired it, wishing with it to you, and to your whole house, all happines and honour, and that the Oliue by my seruice implanted into your stocke, may yeeld many branches, to the enlarging and strengthening thereof, so resting alwaies

Yours in all dutie,
much bounden and
deuoted,

R. Abbot.



A WEDDING SER- MON PREACHED AT

the mariage of Sir *Iohn Stanhope*
Knight, second son to the right wor-
shipfull Sir *Iohn Stanhope* Knight of
Eluaston in the same County, to Mistres
Oliue Berrisford, now the *Ladie Oliue Stan-*
hope, sole daughter and heire to Ma-
ster Edward Berrisford of Berrif-
sford Esquire.

Amos 3. 3.

*Can two walke together except they bee
agreed?*



He words are but
few, yet fewe as
they are, doe mi-
nister matter of a
large discourse, of
the bond and pre-
seruation of spirituall amitie and
coniunction betwixt G O D and
mā: of corporall marriage betwixt

A 4 man

man and woman, and of neighborly societie betwixt man and man. The locall vse and application of the words is to shew a iust reason of Gods withdrawing himselfe frō them to whome he speaketh, and therefore they giue vs occasion principally to consider what is the occasion of breach betwixt GOD and vs. But the same reason being takē from the affections & dispositions of men in sorting theselues one with another, do lead vs also to consider wherein standeth either the maintenance or the breach & disunion of those coniūctions & societies which god hath ordeined amongst vs. The Prophet hauing in the first verse of the chapter called *the children of Israel to heare the word of the Lord*, propoundeth to them in the second verse to call to minde the great loue and mercie wherewith hee had respected & ho-

honoured them aboue al the nations of the earth. *You onely haue I knowne, saith the Lord, of all the families of the earth.* Whereby knowing he meaneth according to the scripture phrase, the taking knowledge of them in speciall loue and kindness to be their God & to do them good; when as hee passed by other nations as a *stranger*, as if hee had no respect or regard vnto them. Now wheras the consideration of this great mercie should haue moued the to all thankfulness & duty towards God, they contrariwise ^a, *in steede of grapes brought forth wilde grapes; for iudgement & righteousness, oppression and cruelty,* so as that they seemed nothing lesse the to know or regard him who had so graciously of his owne meere and voluntarie loue accepted them. Hereupon the Prophet addeth, *Therefore I will visit you for all your iniqui-*

^a *Esay. 5. 4.*
7.

^bLuk. 12. 48

^c Bernard,
in cant. ser.
84.

^dLeuit. 26.
11, 12.

*iniquities, saith the Lord, implying
herein that rule of iudiciall pro-
ceeding which our sauiour Christ
setteth downe as a thing certain-
ly determined with GOD; ^bTo
whomsoever much is giuen, of him
much shalbe required: the greater
mercie, the greater iudgement; the
higher the place, the more dead-
ly the fall: ^cthey, saith Bernard,
whofor grace receiued seemed to be
the greatest, for not beeing gratefull
become of least reckoning with God.
In effect therefore hee saith vnto
them, as ye haue beene best belo-
ued, so ye shalbe most grieuously
& seuerely punished: somewhat
may in equitie bee remitted to o-
thers, but all shalbe required of
you; I wil visite you for all your ini-
quities, saith the Lord. And that it
might not seeme strange vnto the
that he who had vndertaken ^dto
dwell amongst them, and to walke
with*

with them, should thus cast them off & leaue their company; in the words which I haue propoed, he appealeth to themselves and maketh them Iudges whether his doing therein bee any other but what they themselves out of their owne conuersation must needs iustify and make good. *Can two or wil two walke together except they be agreed?* Will any two of you tort your selues to conuerse & liue together who haue no accord or agreement each with other? It is expedient to haue company on the way, and there is comfort in it; but will any man be companiō to him by whom he is continually thwarted and prouoked? Doth not euerie of you make choice of such cōpany as wherewith he may liue at quietnes and peace? How can you then expect to haue me to walke with you when as there is no cōcord

cord or agreement betwixt you and me? I call one way: you turne wilfully another way: I command one thing and you do the contrary. You prouoke me with your iniquities from day to day. Therefore be ye wel assured that your cōpany is not for me, neither wil I haue any society or felowship with you.

walking
as refer
red to
god
as

2 The terme of *walking* as it is referred to God, betokeneth his gratious & healthfull presence as it is applied to men, it signifieth the conuersation and life of mā. To make vse thē of the words, wee may here obserue first the life of man compared to a *walke*. Secondly wee are to note wherein standeth the commoditie & conueniencie of this walke, and that is to walke together, in societie and company. Thirdly what is the means to hold vs together; which is concord and agreement. Of the

the first we haue example in those exhortatiōs of the apostle, *^e Walke honestly as in the day time: ^f walke as children of light, ^g walke circumspectly not as vnwise but as wise: ^h walke worthy of him who hath called you into his kingdome and glory.* But what should I need to bring many exāples of that which in the scriptures is so commonly and euerie where to be found? let vs rather consider what is to bee gathered thereof for our instruction. *A walke* therefore importeth, first *a way* wherein wee are to walke: secondly an *end* whereto we walke: thirdly *motion* in the way; and fourthly *proceeding or going forward therein*, & lastly *perseuerance and continuāce* vnto the waies end, what our *way* for our walke, is the Prophet *Dauid* signifieth whē he saith, *ⁱ blessed are they that are vndefiled in the way*, and addeth by way

e Rom. 13.
13.
f Eph. 5.8.
ibid. ver. 15.
g 1. Th. 2.
12.

Pl. 119. 1.

^k Deut.

5.33.

^l Ex. 12.8.

Deut. 9.12.

^m Psal. 3.

34.

of exposition, *which walk in the law of the lord. The law of the Lord is the way wherein we are to walke. Therefore Moses whē he had giuen the law of God to the people of Israel biddeth thē^k to walke in al that way which the lord their God had cōmanded thē.* And hence are those phra-
 les of ^l *turning out of the way*, when we forsake the cōmandements of God, and ^m *keeping his way* when we obserue the same. It is a great question in our dayes, what way it is wherein we may safely & securely walke; & many are much distracted & perplexed hereabout, because they see so great contention and cōtrouerſie which is the right way. But all this doubt God him selfe resolueſh, to them that are willing to take resolution of him; the law of the Lord, the word of God which hee hath deliuered to vs by his Prophets and Apo-
 stles,

stles, that onely is the sure
 and certaine way. Hee that teach-
 eth according to this law, hee
 teacheth the right way: hee that
 teacheth beside this law, seeme he
 to be of neuer so great authoritie
 and credit, hee teacheth a wrong
 way. In this way God hath reuea-
 led vnto vs, all the waies which he
 will haue vs to goe. what to be-
 leeue, and how to liue; what to
 doe, and what to eschew; and not
 onely of such duties as are com-
 mon to all, but also what concer-
 neth every man in his special state
 and calling; what is the dutie both
 of Prince and subiect, of the Pa-
 stour and of the flocke, of the Hus-
 band and the wife, the Parents
 and the children, the Master and
 the seruants, the rich & the poore,
 the high and the low; the word of
 God according to the phrased of
 our Sauour Christ, ⁿ *appointeth to*
euery

• Mar. 13.

: 4

o Gregor.
Moral. li.
16. cap. 16.

p Ibid. li.
18. ca. 14.

q August.
de. util. cre
denti. ca. 6.

r Hieron. in
psal. 86.

s Gregor. ad
Leand. epist.
in lib. Mor.
cap. 4.

t Origen.
cont. Cels.
lib. 4.

euery man his worke, to euery man that seruice that his master requireth of him. ° By the Scripture, saith Gregory Bishop of Rome, God telleth vs all his will; ⁊ so that if men will speake truly, they must from thence receiue that which they will speake; ⁊ the doctrine whereof is so framed, saith Saint Austine, as that there is no man but may draw from thence that that is sufficient for him, if hee come with deuotion and piety to draw, as true religion requireth hee should doe; ⁊ because the Princes of the Church, saith Saint Hierome, meaning the Apostles and Prophets, did so write, as that not a few onely, but all should vnderstand; so as that the scripture, as Gregory saith, is ⁊ a streame wherein both the Elephant may swimme, and also the Lambe may wade; yee so as that in one and the same text, as Origen obserueth, many times are found tempered

pered together both the things which
 serue for the exercising of the strong-
 er, and which minister edification to
 to the more weake and simple. In the
 Scripture wee shall find that way
 whereof the Prophet *Ieremy* spea-
 keth when hee saith; ^u *Stand upon*
the waies and behold, and aske for the
old way which is the good way, and
walke therein, and ye shall find rest for
your soules. Whereby he instructed
 the people to take view of the
 waies of their forefathers, and
 thence to make choice, not of that
 way which their latter fathers
 taught them, of which elsewhere
 they are warned, ^x *Walke ye not in*
the ordinances of your fathers, neither
observe their manners; but of that
 wherein the Patriarches and first
 fathers walked, who receiued the
 same from God, and by the ordi-
 nance of God left the same recor-
 ded for a memoriall to their chil-

u Ier. 6. 16.

x Ezec. 20.
18.

B

dren

dren. A foolish terme there is vsed by many ignorāt persons amongst vs of the *old law, the old Religion*, by which they vnderstand the religion of Poperie, as if popery were the old religiō, because some ages past haue followed it, and bin abused therby. Indeed the Scribes and Pharisees for the very same cause called their traditions *the old religion*, but the true old religion is of ancients continuance, euen that way which the Patriarches & Prophets, the Euangelists & Apostles haue traced out, and directed vnto vs, hauing themselves learned it from God, & by the reuelation of Iesus Christ, & by his appointmēt left the same recorded in scripture to our vse. Of this it is that the pastours & teachers of the church are instructed to say to Gods people; *This is the way, walke in the same, when thou turnest to the right hand,*

y Mat. 5. 21
27. &c.

z Esai. 30.
21.

hand, or when thou turnest to the left.

Christ is the directour of this way: of him the father hath said,
^a *Heare him;* and therefore Cyprian
 inferreth; ^b *If Christ onely be to
 be heard or harkened vnto, we are
 not to regard what any man before vs
 hath thought fit to be done, but what
 Christ hath done, who is before all: for
 we are not to follow the custome of
 men, but the truth of God.* And if
 by this rule we esteeme of the way
 wee shall soone perceiue that Po-
 pery is out of the way, because in
 that path which the Apostles and
 Prophets haue chalked out vnto
 vs, we neither find the Pope, nor
 his pardons, nor his masse, nor his
 images, nor his reliques; yea all
 these and the rest of his trinkets,
 are easily perceiued to be but false
 and base, and broken wares.

3 If wee desire somewhat more
 briefly to heare the way, our Sa-

1 Mat. 17. 5

2 Cyprian.

lib. 2. epist.

3.

c Ioh. 14. 6.

d August.
in Ioan.
tract. 22.c Heb. 10.
20.

f Act. 4. 12.

uioꝛ Christ telleth vs, *I am the way, the truth and the life: no man cometh to the father but by me.* S. Austin amplifieth the words, *a Ambulare vis? &c. Art thou desirous to walke? I am the way. Voldest thou not be deceiued? I am the truth. Voldest thou not die? I am the life. There is no whither for thee to go but to me: there is no way for thee to go by but by me.* Christ only himselfe is our way to come to Christ, *c Through the vaile, that is, his flesh he hath prepared the new and liuing way whereby we are to enter into the holy place.* His passion is our redemptiō, his obediēce our righteousness, his resurrection our iustification; he is for vs whatsoeuer wee neede to bring vs vnto God. *f There is not saluation in any other, nor any other name giuen vnder heauen by which we must be saued.* This way must we go, if we will go the right way: but if wee seeke for a way in our selues,

selues or in any other creature; if we ^g set up our owne righteousness against the righteousness of God: another altar and sacrifice against the crosse and sacrifice of Christ; if we trust to other mediations & merits and satisfactions, wee are out of the way; wee wander in strange and crooked paths, which will neuer bring vs to our desired end. In a word, the Apostle willing to instruct vs of the right way, and to that purpose setting downe a brieife summe of the doctrine of the gospell saith thus, ^h God forbid that I should reioice but in the crosse of our Lord Iesus Christ: wherby the world is crucified vnto me, and I vnto the world: for in Christ Iesus neither circumcision auaieth any thing, nor vncircumcision but a new creature. Now hereto he addeth; And they that walk according to this rule, peace and mercie shall be vpon them.

g Ro. 3. 10.

3

h Gal. 6. 14.

Here is then the rule and way of our walke, to reioice, that is, to put trust and confidence of remission of sinnes & saluation only in the crosse of Iesus Christ, not in the crosse of *Peter*, or in the crosse of *Paul*, or of the Virgin *Mary*, but only in the crosse of Iesus Christ, & so to be possessed with this reioicing, as for the enioying of the ioy hereof to bee mortified to all worldly conuersation, and to be content to beare the malice and persecution of the world. They that walke in this way and according to this rule, they shall finde mercie with GOD to attaine to peace; but with the rest it shall come to passe which *Jonas* saith:

Jonas. 2. 8. 1 They that wait vpon lying vanities, forsake their owne mercie.

4 Now that *peace* is the end of our walke, euen the ending of all our labours and sorrowes, and the frui-

fruition & enioying of God, who is ^k *the G O D of peace*, and of Iesus Christ our Sauour, who is ^l *the Prince of peace*, in whom is full & perfect blisse and happines for euer. This is the thing wherto all our walking ought to tend, which as the marke before the archer, so ought to be before our eies to aime at in al the course of our life, and the regard thereof so to ouerpasse all other regards, as that nothing be further or otherwise regarded then as may stand with the attaining of this end, hauing alwaies in remembrance that which our Sauour Christ saith : ^m *what profiteth it a man to winne the whole world and to lose his owne soule?* This mind the Apostle Saint Paul expresseth when he saith, ⁿ *I haue counted all things losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all*

k Rom. 15.

13.

Esa. 9. 6.

m Mat. 16.

6.

n Phil. 3. 8.

things losse, and doe iudge them to be dung that I might winne Christ &c. that I may know him & the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable to his death, if by any means I may attaine to the resurrection of the dead. Giue me hunger & thirst, cold and nakednes, sicknesse and sores, torment and death, this end to attaine to the blessed resurrection of the dead maketh amends for all. Giue me the kingdomes of the earth and all the pleasures and glory thereof, yet if my end be not to attaine this end, I am a most wretched man, and better had it beene for me that I had neuer bin borne. The more may we wonder at the strange retchlesnesse of the greatest nūber of men, with whom this is least of all thought of, and least of all respected, so vainley vsing their soules, saith Saint Bernard,

Bernard.

as if they did not reckon that they haue any soules at all; so wholly dreaming and doating vpon the things of the world, as if they were borne to no other end but to liue for euer in the world. A wandring fancy men commonly haue of a desire to come to heauen, but how few set their hearts thereupon to make it the drift of their life, the main end of all their purposes and counsels, and doe not rather drowne the regard thereof in the purposes and desires of other things? That we runne not with others into this common error, let vs duely remēber, that our life is but a walke, and a walke must haue an end, & therefore that it concerneth vs so to frame our courses and doings, as that we may make a good end, that our death to this world may be to vs the beginning of euerlasting life in the world to come.

p Act. 10,
38.

5 To this end we are to call to minde that *walking* importeth mouing and stirring, and therfore aduertiseeth vs, that seeing our life is a *walke*, we are still to be mouing and stirring and doing in the way and worke of God: that being by the mercy of God brought into the right way, we are not there to sit downe at rest, idle and vnfruitfull, but as the life of Christ is described, *He went about doing good*, so ought our walking and life bee to doe good, to glorifie God, to further the Church of God and common wealth, to further righteousness and truth, to helpe the oppressed and afflicted, to comfort the comfortles, to releue the widow and fatherles, and to these ends to doe all other good workes which either the common duty of Christianity or our own priuate calling requireth of vs. *Titus* the Empe-
rour

tour of Rome when he had ouer-
 passed a day wherein he had done
 no speciall good deede, no good
 turne to any man, was wont to
 say : *Diem perdidit, I haue lost a day.*
 Alas, what a thing is it when
 a Christian man shall so spend
 a whole life as that in the end
 thereof hee may say, *Vitam per-*
didi; I haue lost a life : I haue liued
 so as that I haue neither done any
 faithfull seruice to God, nor left
 any memoriall or example of any
 good that I haue done amongst
 men! *Seneca* saith well, that *there*
is nothing more shamefull then an
old man who hath no other argument
to proue that he hath liued long but
onely that he is old; no good fruits,
 no good effects, by which it may
 be remembred that his life from
 time to time hath bene benefici-
 all to other men. Euen so it is: a
 long life is but a great reproch
 when

q Seneca de
 tranquill.
 animi.

r Greg. Moral. l. 35. cap. 15.

f Mat. 12. 36.

when by w^eldoing it hath left no testimonie of it selfe. To which purpose it is worth the noting which *Gregory* obserueth, that of good men it is sayd in Scripture, that such a one or such a one died old and ^rfull of dayes, but neuer of an euill man; as whereby wee should vnderstand that he is full of dayes, who hath made good vse of his dayes and bestowed them in good deeds; but otherwise we do but lose our dayes, and by losing our dayes loose our selues also. He that hath warned vs that we shall ^rgiue account of our idle words, doth thereby aduertise vs that we shall giue account of our idle houres; and much more of our dayes, and moneths, and yeares, which so many of vs bestow wholly in a manner in pleasure and vanity, in riotousnesse and vnthriftinesse, in sinne and wic-

wickednesse, and therefore when they come to their end lye tumbling in their sicknesse, *like a wild bull in a net*, as the Prophet speaketh, *full of the wrath of the Lord*, without any hope, without any comfort, because their life hath bene such as hath yeelded them no hope or comfort towards God. Blessed is he who when the summons of death commeth, *set thy house in order, for thou shalt die*, can say to God as *Ezechias* did, *O Lord I have walked before thee in truth and with a perfect heart.*

1. Esay 51.

10. H

1. Esay 38.

3.

6 But this walking importeth not only mouing and stirring, but mouing and going forward, whereby we gain the way more & more and come neerer and neerer to the end. Euen so are we still to be gaining, and growing, and going forward in the wayes of God in all vertue and goodnes; not to stand

x Luk. 12.

y Psal. 84. 7.

z Ro. 1. 17.

a 2. Cor. 3.

18.

b 2. Pet. 3.

18.

c Pro. 4. 18.

d Gregor. in

Pastora^l.

par. 3. admo

nit. 35.

e Bernard in

purifica ser. 3

stand still at one stay, and as it were to runne in one ring, but as wee labour to thriue in the goods of this world, so much more to encrease in those things, whereby we may be ^xrich in God, ^yTo goe from strength to strength, ^zfrom faith to faith, ^afrom glory to glory; ^bto grow in grace and in the knowledge of our Lord and Sauior Iesus Christ. Thus doth Solomon instruct vs that ^c*the way of the righteous shineth as the light which shineth more and more vnto the perfect day.* Which he that careth not to doe, is as the man that spendeth of the stocke, and groweth thereby to decay: for ^d*the soule of man in this world is like vnto a ship or boate, as Gregory saith, going against the stream, which cannot rest in one place, but by the sway of the water is caried downward, vnlesse it be still labouring to go upward.* Therefore Bernard saith; ^e*Not to go for-*

forward in the way of life is to go backward;^f not to care to increase, is to decrease:^g look where thou beginnest not to regard to grow better, there thou quite givest over to be good at all.^h If thou say, *I have enough*, saith *Augustin*, thou art gone, thou art utterly undone.

7 Lastly this growth requireth perseuerance & continuance till we come to the end whereto our walking is directed. The end is all in all; to giue ouer before we come to the end, though it be but in the last attempt, is the losse of all our labour and reward. Therefore, *so run*, saith Saint Paul, *that ye may obtaine*; which is, ^k *when we keepe sure vnto the end that beginning wherewith we are upholdē*: that is, hold fast to the end the true doctrine and faith of Christ, wherewith we first began, and is a sure foundation for vs to build vpon; for

Idem epist.

: 53.

Idem epist.

91.

August. de

verb. Apost.

ser. 15.

11. Cor. 9.

24.

k Hcb. 3. 14

l Mar. 24.
13.

m Gal. 6. 8.

n Luk. 9.
2.

o 1. Iohn
ver. 3.

p Gal. 6. 9.

for^l *hee that continueth to the end,*
saith our Saviour Christ, *he shall*
be saved. Many begin in the spirit,
and seeme for the time to be no-
thing but spirit, and yet afterward
end in the flesh, and ^m *of the flesh*
reape corruption. Many ⁿ *lay their*
hand to the plough, and afterwaras
tooke back, and thereby are unfit for
the kingdome of God. Therefore let
vs hearken to Saint Iohn,^o *Take heed*
to your selues that wee lose not the
things that we haue done, but that we
may receiue a great reward. We
lose the things that we haue done
when we growe weary of doing
them; ^p *weary of well doing,* and
leauē to go forward in that course
wherein we haue well begun. And
thus much of the life of man set
forth vnto vs by a walke.

8 It followeth now that we
speake of the conueniencie of this
walke, which standeth in *walking*
together,

together , in company and fellow-
ship , which as the Prophets
words leade vs to confide , begin-
neth first at two ; as we find accor-
dingly the first societie to haue
bene betwixt two , God and Man ;
and the second betwixt two , Man
and Woman : From whence
spring all other societies which
God hath ordeined for the be-
hoofe of the life of man . God
made man of the dust of the earth ,
that from the earth he might haue
company to dwell with him in
heauen ; but yet so as that first he
would walke with man , and would
haue man to walke together with
God here vpon earth . Which du-
ty of walking with God , and of
care to haue God to walke with
vs , though on our part it began
but in one , yet is now belonging
to vs all who are of that one , who
either seuerally or ioyntly ought

C

to

q Psal. 33

13.

r Psa. 144

15.

s Psal. 146

5.

t Ro. 8. 31.

u Esay 8. 8.

9.

to make it our happines and blisse
 to enioy this gracious amity and
 friendship with God. Which
 mind the Prophet teacheth vs to
 put on, when hee so often saith:
*q Blessed are the people whose God is
 the Lord, and blessed are they whom
 he hath chosen to him to be his inheri-
 tance: r Blessed are they who haue the
 Lord for their God: s Blessed is the
 man that hath the God of Iacob for
 his helpe, and whose hope is in the
 Lord his God.* The reason whereof
 the Apostle teacheth vs when he
 saith: *t If God be with vs, or on our
 side, who can be against vs?* Be it that
 in wil and purpose they be against
 vs, yet in act and deed they can ef-
 fect nothing. Which made the
 Prophet when he had but named
u Immanuel, God with vs, to breake
 out into those words of defiance,
*Girde your selues, and ye shall be bro-
 ken in peeces; girde your selues, and
 yee*

ye shall be broken in peeces; take counsell together, and it shall come to nought; pronounce a decree, and it shall not stand; for God is with us.

Thus the people of God reioyce in the Psalme, * God is our hope and strength, a very present helpe in trouble; therefore will we not feare though the earth be moved, and though the hills be caried into the midst of the sea, though the waters thereof rage and swell, and though the mountaines shake at the tempest of the same, &c. The Lord of hosts is with us, the God of Iacob is our refuge. The Prophet David is full of these meditations: † The Lord is my light and my saluation; whom then shall I feare? the Lord is the strength of my life; of whom then shall I be afraid? ‡ God is my strength and my saluation; he is my defence; I shall not be remoued; in God is my health and my glory, the rocke of my might; in

x Psal. 46.1

y Psal. 27.1

z Psal. 62. 6.7.

^a Psal. 73.
15.

^b Luk. 12.
19.

God is my trust. ^a Whom haue I in heauen but thee, and what do I desire upon earth in comparison of thee? my flesh and my heart faileth, but God is the strength of my life, and my portion for euer. Herein standeth the ioy and contentment of the godly poore man, that though he want the wealth and glory of the world, yet he hath the grace of God, he walketh with God, and hath God to walke with him; which though it cary no shew to the world, yet he more esteemeth thereof then of all the wealth of the whole world. And without this, what is all the pompe and glory of the world? though a man haue whatsoeuer the world can yeeld him, yet what is it all without God? The rich man in the Gospell reioyceth in the abundance of his goods; he saith to his foule, ^b Soule, eate, drinke, take thy pleasure; thou hast

*hast goods layd vp in store for many
 yeares. But it was answered to him
 from aboue, Thou foole, this night
 shall they take away thy soule from
 thee; and then whose shall those things
 be which thou doest possesse? so is eue-
 rie man, saith our Sauour Christ,
 that is rich in this world and is not
 rich in God. He is a foole by the
 testimony of our Sauour Christ,
 who ioyeth to be rich in the goods
 of this world, and neglecteth to
 be rich towards God, rich in
 knowledge, rich in faith, rich in
 grace, rich in good workes, rich in
 all things whereby we should be
 fitted and prepared, ^c to the rich
 and glorious inheritance of the saints
 of God. In a word, the life of the
 body is the soule, and the life of the
 soule is God; and as the body
 dieth in the departure of the soule;
 so is the soule, yea the whole man
 dead when he is left of God.*

*c Eph. i.
 18.*

d Esay 29.
8.

c Psal. 49.
14.

Without God what is all our life but a shadow, which sheweth to be something, and indeede is nothing? what, but a dreame, which mocketh a man, and maketh him beleeue that he is a king, when he is but a peasant; that he is rich and abounding in treasure, when he is a very beggar; ^d that he is well refreshed at a goodly banquet, when he is readie to die for hunger. He saith afterwards, Me thought it was thus and thus; but he findeth it nothing so. Euen so the glory of worldly state flattereth men and perswadeth them that they are the only fortunate and happy men, when indeede being strangers to God and deuoide of his grace, they are found in the end to be most wretched and unhappie of all other. ^e *Their beantie is consumed when they are caried from their houses to their graues; death stainerh the*

the pride of all their glory, and vpon the Beere it is written as to *Baltasar* vpon the wall: *Mene: God hath numbred thy kingdome, and hath finished it; thou hast henceforth no kingdome, no glory; nothing but confusion and shame, but sorrow and paine, because thou hast liued without God, and art for euer dead to him.*

f Dan. 5.
26.

9 Now it enamoureth euery mans affection and mind to haue God to walke with him; euery man will pretend a desire to haue it so, and a hope that it is so. But that wee may not deceiue our selues, we are diligently to consider vpon what condition it is that God yeeldeth himselfe to walke with vs, and to continue with vs when he hath begun. This condition the Prophet telleth vs is agreement with God, who will by no meanes condescend to walke

g *August d*
verb. dom.
ser. 1.

h *1. Ioh. 1.*
5.

with vs, vnlesse we haue care to
 accord and agree with him. And
 what is our agreement with God,
 but our agreement with the word
 of God, by which he is present a-
 mongst vs, and by the same im-
 parteth himselfe vnto vs. *¶ If thou*
sunne, saith Saint Austin, the word
of God is thine aduersarie; and how
canst thou be sayd to agree with
God, when thou art at variance
with Gods word? As touching
this point, the Apostle Saint Iohn
notably well instructeth vs; ^h God
is light and in him is no darknesse at
all; if we say that we haue fellowship
with him and walke in darknesse, we
lie, and the truth is not in vs; but if we
walke in the light, as he is in the light
(which what is it else but to agree
with him?) then we haue fellowship
one with another (he with vs and we
with him) and the bloud of Iesus
Christ his sonne cleanseth vs from all
our

our sinnes. More particularly to expresse what it is to walke in the light, and to agree with God, it is sayd vnto vs; ⁱ be ye perfect as your heauenly father is perfect; ^k be yee mercifull as your heauenly father is mercifull: ^l be ye followers of God as deere children and walke in loue euen as Christ hath loved vs: ^m as he which hath called you is holy, so be ye holy in all manner of conuersation, as it is written, ⁿ Be ye holy, for I am holy. ^o Euery one that hath this hope, purgeth himselfe euen as he is pure. On the other side, ^p What fellowship hath righteousness with vnrigh-
teousnesse? sayth Saint Paul; What communion hath light with darknes? what concord hath Christ with Belial? &c. Wherefore come out from amongst them, and separate your selues, sayth the Lord; and touch no vncleane thing, and I will receiue you, and I will be a father vnto you, and yee shall be

i Mat. 5.48

k Luk. 6.36

l Ephes. 5.1

n 1. Pet. 1.

15.

i Leuit. 11.

11.

o 1. Ioh. 3.3

p 2. Cor. 6.

14.

be my sonnes and daughters, saith the Lord almightie. This is our accord and agreement with God; he is cleane, and therefore will not haue vs to touch any vncleane thing. What shall we say then of those parti-colored Christians and worshippers of God, who will be one where cleane and another where vncleane; who haue faire faces and foule feetes; who on the one side shake hands with God, and on the other side with the Diuell; yea lift vp the left hand to praye to God, and throwe stones at him with the right hand: who pretend by faith to knowe God, & by their works deny him; who offer vnto Christ a sponge of hollow profession, and giue him therein to drinke the vinegre of euill conuersation; who as Saint *Austin* sayth, *⁊ Worship God for the world to come, and the Diuell for this*

⁊ *August.*
in *Psal. 40.*

this present world? They go about a thing impossible; to ioyne together those things which can by no meanes stand together, heauen and hell, God and the Diuill, Christ and *Belial*; true faith and wicked life. What; *can two walke together except they be agreea?* Can there be true faith to saluation where there is that life to which God hath certainly threatned destruction? can there be one foote in heauen with God when the other foote is with the Diuill in hell? Let no man deceiue himselfe; either let him make himselfe a whole burnt offering to the Lord as well in workes as in faith; as well in conuersation as in religion, or else God will wholly reiect him: hee agreeth not with God, and therefore God will haue no company or fellowship with him.

10 It

10 It remaineth now to speake of humane societie wherein wee walke together one with another, according to those diuerse bonds of coniunction wherewith God hath tied vs to be respectiue each to other. To which societie God hath so framed the nature & condition of man, as that concerning temporall life, it were better for a man not to be at all, then to be alone. Of the benefit whereof Solomon instructeth vs, when he saith
Two are better then one, for they haue better wages for their labour, & if they fall, the one will lift up his fellow; but wo to him that is alone, for he falleth and there is not a second to lift him up: also if two sleepe together, there shalbe warmth, but to one how should there be warmth? and if one ouercome him, two shall stand against him, and a threefold coard is not easily broken. In which words he giueth

r Eccles. 4.9

vs to vnderstand, that whether we
respect commoditie for wealth, or
help for weaknes, or comfort for
cherishment, or defence against
violence, all these benefits are yeel-
ded vnto vs by societie and com-
pany; but being alone are bereft
of all. *Ratio & oratio, reason and
speech*, which are the two things
wherby the nature of mā so much
excelleth all the creatures of the
world, what vse haue they, especi-
ally our speech, if wee haue none
with whom to reason, & to whom
to speake? Those excellent ver-
tues of prudence, patience, iustice,
mercy, fortitude and the rest, what
do they serue for, if there bee not
society of life for the employment
thereof? yea the rule of christian
life which is directed vnto vs from
God, wherein standeth it for the
most part but in precepts of cha-
rity and loue, and of yeilding help
&

society

Phil. 2. 4.

1. Cor. 10.

3.

1. Thes. 5.

1.

x Heb. 10.

24.

& comfort each to other? So doth Saint Paul instruct vs, ¹ *Looke not euery man on his owne things, but euery man also on the things of other men*, and hereof proposeth himselfe for an example, ² *Euen as I please all men in all things, not seeking mine owne profit, but the profit of many that they may be saued.* Thus againe he teacheth vs; ³ *Exhort one another and edify one another, admonish them that are unruly, comfort the feeble minded, beare with the weake, be patient towards all men.* So doth the Author of the Epistle to the Hebrewes: ⁴ *Let vs consider one another to prouoke vnto loue and to good workes, not forsaking the fellowship that wee haue amongst our selues, but let vs exhort one another, &c.* And thus we see in the gospel that our Sauour Christ at the last day shall specially recount thoe good workes of charitie and com-
pas-

passion, the vse whereof is in the
societie of men, and which with-
out society haue no place; y *Come
ye blessed of my father, inherit the
kingdome prepared for you, &c. I
was hungry and ye gaue me to eate, I
was thirsty and ye gaue me drinke, I
was naked and ye clothed me, &c.*
Thus is sociall life commended
vnto vs as the fittest course wherin
to bestow our selues that we may
come to God.

II The more may wee wonder
that so many, so great mē haue bin
possessed with that superstitious
admiration of eremiticall and
solitarie life, as the only diuine &
heauenly state; by which not-
withstanding they forsooke the fel-
lowship which the Apostle com-
mendeth, & withdrew themselves
from those good offices and due-
ties which God requireth to bee
performed to other men. As if
they

y Mat. 25.
34.

they were wiser then God in determining to themselves a more excellent kinde of life then that which God had commended in the exercise of brotherly loue. As if they were better then the Patriarches, the Prophets, the Evangelists, the Apostles, who all liued in the societie and frequency of the Church. As if it should be a good answer vnto Christ at that day to say, Lord we haue not done those workes which thou speakest of, but lest the same as sitting men of more weake & vnperfect state, and went our selues into the wilderness where wee could do good to none, but onely afflicted our selues, and ² *spared not our bodies* by watching, & fasting, and lying on the ground. What we had, we left it at once, & vowed neuer to haue any thing againe, so that though thou shouldest starue for hunger and

2 Col. 3. 23

and thirst, or perish for cold, yet we would thenceforth haue nothing to releiue or succour thee,^a *Talents thou gauest vs, but we lapped them vp and digged them into the ground, helping no man therewith either by word or deede.* Behold thou hast thine owne againe & scarcely that, but more then that wee haue gained nothing. How well this answer shall please our Saviour Christ, it resteth for them to consider whom it shall concerne; to vs it seemeth much vnfitting to that duety of life which Christ hath commended to vs.

Mat. 25. 15

12 Now in discourse of humane societies that is first and chiefly to be considered to which the present occasion leadeth vs, the society betwixt the husband and the wife, which as it is the roote and foundation of all the rest, most neere & strait in bond, most loue-

D

ly

ly in pleaface, moſt commodious
 in benefit and uſe; ſo ſpeciallly ſer-
 ueth in holy ſcriptures to deſcribe
 and ſet forth that coniunction be-
 twixt God and man, to the pro-
 curement whereof the words of
 the Prophet are referred in this
 place, for nothing is there more
 uſuall in holy ſcripture then by
 termes of mariage to note the v-
 nion and bond of amitie which is
 betwixt God and vs; God making
himſelfe the bridegroom; his
church and people the ſpouſe and
bride, and accuſing vs as of adul-
try and fornication when our af-
 fections are withdrawne from him
 and beſtowed otherwhere. The
 reaſon of the inſtitutiō of that ſo-
 cietie betwixt man and wife, God
 himſelfe deliuered in the begin-
 ning; ^b *It is not good for man to bee*
alone, let vs make him a helper mee te
for him. Therefore doth hee make
 him

^b Gen. 2. 18

him a helper, because it is not good, saith he, *that the man be himselfe alone*; it is good for him to haue a helper like vnto himselfe and to be at hand with him. It is true indeed that accidentally by sinne the case of mariage is much changed, and many cares and encumbrances & distractions are incident to married estate. For the auoiding whereof that a man may enioy himselfe wholly to himselfe and so to God, the Apostle saith, ^c *It is good for a man not to touch a woman*; as also of the woman that, ^d *she is more blessed if she continue alone*: namely, when by the gift of God they haue power over themselves to containe themselves. But if wee respect the state of innocencie before the fall of man, or if wee respect the case of incontinencie which since that fall like a mighty deluge hath overflowed the

1. Cor. 7. 1

d Verse. 40.

both together looke to one end where-
to they walke. Vpon this framing
of the woman the man pronoun-
ceth, *This is now flesh of my flesh &
bone of my bone: she shall bee called*
ἡ ἑσθῆ, ishah, woman, because she was
taken out of ὡς ἡ ἑσθῆ, the man: for this
cause shall a man leaue his father and
mother, and shall cleaue to his wife, &
they two shall be one flesh Where-
upō our Sauour Christ inferreth
in the gossell, *Therefore they are*
no more two but one flesh: let not man
therfore put asunder that which God
hath coupled together. By the asser-
tion of which vnseparable vnion,
our Sauour giueth vs to vnder-
stand that the breach and separa-
tion betwixt the husband and the
wife, because they are but one
flesh, is a thing as vnnaturall as is
the renting and sundring of one
member of the bodie from ano-
ther. This cannot bee in the bo-

3 Mat. 19. 6.

*h Curans de
sensib. lib. 2.
cap. 43. ex
Galen.*

die without paine and griefe : if it
be in wedlock without paine, yet
is it not without wound, and the
wound is so much the more feare-
full and dangerous, by how much
the lesse it appeareth to bee a
wound, and no paine is felt there-
of. Physicians say, *Dolor est solutio
continui*: paine is the parting and su-
dring of that which hath continuati-
on and is substantially compacted to-
gether. Here is a continuation of
one flesh, & if in the rupture & se-
paratiō there be no pain, it is a to-
ken that either the one side or the
other or both are but dead flesh, &
without sence, and therefore ex-
pect the censure of Gods iudge-
ment to cut them off that no fur-
ther infection may thence grow.

14 To this bond of nature God
hath also added a bond of coue-
nant and promise, whereby the
husband and the wife do vnder-
take

take and vowe before God and his Church to walke together, and religiously to maintaine that societie to which each with other they commit themselves. The breach of which couenant GOD repro- ueth as a hainous trespasse, condemning it one where in the husband, ⁱ *The Lord is witnes betweene thee and the wife of thy youth, against whom thou transgressest, who yet is thy companion & the wife of thy couenant*: Another where in the wife, ^k *which forsaketh the guid of her youth and forgetteth the couenant of her God*; calling it *the couenant of God*, because God is the author & witnes of it, in his name it is made, & he shall require the performance of it. Nature, religion, fidelity, ciuility, equitie, all cry it out that the husband and the wife should walke together; and yet the cry of all these auaieth not, but that la-

i Malac. 2.
14.

k Pro. 2. 17.

mentable ruptures and diuisions
betwixt husband and wife are e-
uery where to bee seene amongst
vs, specially amongst men of high-
er place, yea so common in many
places as if it were a thing out of
fashion for great men and their
wiues to liue & to walke together.
What great inconueniences and
mischiets hereof ensue, it is appa-
rent, the ruine of houses, extin-
guishment of naturall affections
both in parents and children, dis-
sipation of patrimony and state,
both perill and practise of adul-
terie and vncleannesse of life of-
fensue and odious both to God
and men.

15 For the preventing of which mischiefs and of that separation which is the cause of them, necessarie it is for them that are to walk together to agree together, & the conscience of that bond where-
with

with they are ioined as in one yoke to draw together, must moue them to all regard and care so to cary themselues each to other, as that there may be accord & peace betwixt them. Otherwise if they be yokefellowes & agree not, but one draw one way and another another way, what doe they but gall the necks and breake the hearts one of another? what is the husband in this case but a tyrant to his wife? what is the wife to the husband but according to the quality of the ribbe whereof shee was made, a crooked rib: in stead of a help a hurt: in stead of a woman a wound and a wo to man. The scripture telleth vs that GOD is the ¹ God of peace, ^m not the author of confusion but of peace, ⁿ that hee maketh them to be of one mind that dwell in a house. If the worke of God be peace, if he make them of one mind

1 Heb. 13.

20.

m Cor. 14

33.

n Psal. 68.

v. vulgar.

O 1. King.
19. 11.

minde that are in a house, what shall we say of them who vnmake that which God hath made, and maintaine war in stead of peace? what doe they but destroy the worke of god and turne him out of doores that hee may haue no place to dwell with them? we read that when God would speake to *Elias* the Prophet, there *went before the LORD a mightie strong winde which rent the mountaines and brake the rockes, but the Lord was not in the wind: and after the winde, came an earthquake, but the Lord was not in the earthquake: & after the earthquake came fire, but the Lord was not in the fire: and after the fire came a soft still voice,* and therein the Lord spake. Euen so is it in this case, where in a house there are the tēpestuous and stormy winds, the earthquakes and raging fires of brawles and contentions, of quarrel-

relling and vnquietnes, the Lord is not there: the Lord is in the soitt and still and louely voice betwixt the husband and the wife.

For the preserving of this concord and peace betwixt man and wife, there are three things specially to bee required; religion, affection, and patience. Religion deliuereth the precepts of walking together; affection practise them; patience remoueth those stumbling blockes which befall in the way to the interrupting and weakening both of religion and affection. Religion and the feare of God as it is generally the foundation of all humane happinesse and felicity, so must it in speciall bee accounted the ground of all that comfort and blisse which man and wife desire to find in the enioying each of other. It hath speciall promises made

p psal. 112. 1

q pro. 31. 30

r 1. Tim. 4. 8

s 1. Tim. 6. 6

t 1. Pet. 3. 4

made vnto it by God: to the man;
Blessed is the man that feareth the Lord, that hath great delight in his commandements : to the woman;

Favour is deceitfull and beauty is Vanitie (a fit of an ague staineth it; time decayeth it; old age weareth it quite out) *but the woman that feareth the Lord, she shall be blessed.*

Godlinesse, saith the Apostle, is profitable for all things, and hath the promises both of this life and of that that is to come. They therefore whom it concerneth to walke together, both for the things of this life, and for the obtaining of the life to come, must learne to account *godlinesse* great gaine, and then thinke they thrive best when amidst their worldly thrift they best thrive in religion towards God. The feare of God worketh that *mecke and quiet spirit*, which Saint Peter commendeth, and
 name

namely in the wife, which as it is
a thing with God much set by, so it is
 a thing louely and amiable a-
 mongst men, and betwixt married
 persons yeeldeth that content-
 ment and sweetnesse that holdeth
 them from repenting of that so-
 ciety which is become so ioyous
 and comfortable vnto them. It is
 a prety obseruation which ^u a
 Iewish Rabbine giueth of the He-
 brew words before mentioned *was*;
ish, *the man or the husband*, and *nux*;
ishah, *the woman or the wife*, that
 there is contained in them *n*; *Iah*,
 which is the name of God, the
 letters and vowels whereof being
 taken out, there remaineth no-
 thing to be made of the rest but
wn, *esh*, and *wn*, *esh*, that is to say,
fire and fire. Whereby hee would
 giue to vnderstand, that if God
 be not betwixt the husband and
 the wife, if there be not in them
 the

*a Aben Ex-
 ra in prom. 2
 17 apud Pag
 n n. in Lexic.
 wox.*

the feare of God and conscience of duty towards him, nothing can bee expected betwixt them but fire and fire, fire of debate and strife, fire of vexation and grievance, fire of Gods curse consuming and wasting both them and theirs. But if God bee in their hearts; if they haue in them the feare of God, howsoever there may be sometimes vpon occasions offence and anger, yet farre is it off from danger of separation, and there is paine till the breach be repaired and healed againe.

17 Religion prescribeth to husband and wife the bounds, within which they are to walke each with other; the duties which they are to performe one to another for the preserving of that peace and agreement which God requireth. It setteth forth ^x the husband

husband to be the wines head; not
 onely to import that he is to be
 her director and *guide* as the head
 is of the body, but as the head in
 naturall compassion and loue
 stoopeth and inclineth it selfe to
 the debilities and weakneses of
 the meanest part of the body, and
 v^{se}th the tongue to aske, and the
 eare to heare, and the eye to looke
 for the easing and helping there-
 of, and though he cannot preuaile
 for the curing of it, yet doth not
 in mad furie torment his owne
 flesh, nor aggrauateth or exasper-
 rateth the maladie, but still che-
 risherh the part, and maketh the
 best of all; so and much more
 ought the husband to yeelde the
 same affection and honour to his
 wife, to apply the vnderstanding
 and discretion that God hath en-
 dowed him with aboue his wife,
 to the couering and hiding of her
 imper-

y Pro. 2. 17.

imperfections and infirmities,
 alwayes to make the best of them,
 and either medicinally to cure
 them, if it may be, or with pati-
 ence to beare what hee cannot
 cure; considering alwayes his
 wife to be made, not of the basest
 or vilest parts, as if she were to be
 reputed or intreated like his vai-
 tall or flue (euen the very heathen
 man accounting it ² *a point of sacri-*
ledge for a man to strike his wife)
 but of a part neerest to his heart,
 and therefore that shee hath still
 right aboue all other to challenge
 a place there. On the other side
 it teacheth the wife to remember
 her selfe, as not made of the foot
 to be troden vpon, so neither of
 the head to be as a master or com-
 mander, but of the side; and
 though as a companion, yet an
 inferior to her husband; and
 therefore that she ought ² *to sub-*
mit

2 Bodin de

republic. lib. 1

cap 3. ex Ca-
line.

ff

1a Eph. 5. 22

mit her selfe to her husband, that
^b her desire is to be subiect vnto him,
 and he is to rule ouer her, that ^c she is
 not to vsurpe authoritie ouer her hus-
 band, but ^d to be in subiection as
 the lawe teacheth. It teacheth hus-
 bands ^e to dwell discretely with their
 wiues, giuing honour to the wife as
 vnto the weaker vessell, euenas they
 who are heires together with them of
 the grace of life. Againe it teacheth
 the wife to be ^f a helper to her hus-
 band, as was said before, and not a
 hinderer, ^g a pillar for him to rest v-
 pon, not a stumbling block to
 make him fall: ^h the glory of her hus-
 band, not an infamy and reproch
 to him; a meanes ⁱ to winne him by
 her good conuersation, if he do not yet
 obey the word, not an occasion to
 offend him and driue him further
 off from the liking of the word. It
 teacheth ^k the husband in the things
 of the world to care how hee may

o Gen. 3.

16.

c 1. Tim. 2.

12.

d 1. Cor. 14

14.

e 1. Pet. 3. 7

f Gen. 2.

18.

g Ecclef.

36. 24.

h Pro. 12. 4

i 1. Pet. 3. 1

k 1. Cor. 7

33. 44.

E

please

please his wife, and the wife likewise in the same to care how she may please her husband. In a word, it teacheth both husband & wife to set God before their eyes, and to consider marriage as his ordinance and institution, and that to him they shall giue account how they haue vled it with that honour and regard which he hath required as due vnto it.

18 Which that it maybe the more duely performed, necessary it is that with religion there be ioyned *affection*, and without affection religion sufficeth not. Affection, I say, whereby each is entertained and lodged in the heart of other, and do yeeld each to other that contentment and delight as that it may bee betwixt them which *Solomon* saith;

1 Pro. 5, 18

*Reioyce with the wife of thy youth,
let her bee vnto thee as the louing
Hinde,*

*Hinde, and as the pleasant Rose,
let her breastes alwayes satisfie thee,
and delight thou in her loue continually.* It is very worthy to be noted
how the holy Ghost in the Canticles to describe the amitie be-
twixt Christ and his Church, de-
meaneth himselfe to the phrases
of amitie betwixt the husband &
the wife, *my faire one, my sister,
my spouse, my loue, my alone, my
undefiled,* and such like, as to con-
secrate and sanctifie the same to
the vse of chaste and faithful loue,
so to import what the affection
ought to bee, which is to vtter it
selfe by the issues and streames of
such gracious and louely wordes.
It was truly said by him that said
it, that *marriage loue ought to ex-
ceede and ouerpasse all other kindes of
amitie and loue:* and therefore the
foundations of mariage are to be
laid accordingly, that affection

E 2

truly

n Cant. 2.
O. & 4 10.
& 5. 2.

n Bodin. de
repub. lib. 1.
cap. 3. ex
Artemidoro.

truly and faithfully obtained on both parts may be thenceforth as an impregnable fortresse & castle neuer to bee conquered or overcome. Therefore rash and hasty and casuall marriages are to bee condemned, wherein their wanteth time and occasion, and meanes to linck together the hearts and affections of them that are to liue together, and that barbarous and wicked counsell is followed which sometimes is giuen, to marrie first and to loue after. Whereby it commeth to passe that marriages many times are but discontentments and draw after them a long cord of miserie and sorrowe and grieuance of the one party against the other, and both aduisedly repent of that which they vnadvisedly begun. Of the same kind are those marriages which *Hierome* speaketh of whē men make choice of

a barbarous
counsell
to marrie
first &
to loue after

of wiues, ° *non oculis sed digitis*, not
 by their eies but by their fingers, not
 by their eies by which the person
 and behauour is discerned & ap-
 proued, but by the fingers by
 which the money is told, that on-
 ly being respected how rich she is
 in the purse, not how well to bee
 liked in her selfe, the man many
 times by this occasion thinking
 that he hath a good marriage if
 the woman were away, and the
 woman by like occasion think-
 ing her selfe well married if the
 husband were away, and the one
 hoping and wishing soone, the
 sooner the better, to bee rid of the
 other. Lasciuious and wanton
 eies are indeed greatly to be con-
 demned; but yet in honest and
 lawfull loue the eie is the window
 by which affection and loue en-
 treth into the heart, and if the eie
 beare not some stroke in choice of

o Hieron.
 adu. Iovin.
 an. lib. 1.

p Gen. 30.
16.

q Ezech.
16. 16.

*n no
p. 16
1. 16. 17.*

a companion to line so neerely
with, so as that the husband be to
the wife, *p the vaile of her eies* to
stay her from looking to any o-
ther, and the wife to the husband,
The pleasure of his eies, that hee
may ioy to behold her, ill is that
marriage sorted, and whatioeuer o-
ther contentments there may bee
in it, there wanteth that which
should be the seasoning & sweet-
nes of all the rest.

19 From religion and affection
must grow *patience* both in hul-
band and wife, whereby vpon oc-
casions of heare and anger, with-
out which hardly cā our life passe,
each can kindly beare with other;
and each is carefull to take that
notice and knowledge of the na-
ture and disposition of the other
as may serue to preuent and ex-
clude those vncomely extremities
to which intemperate and vnbrideled

deled fury carieth headlong both one and other. Wee are all flesh and bloud, we all haue our imperfections and ouersights; but patience and loue digesteth all, and still healeth that which offence woundeth. But if there be no patience; if by impatiencie the one be fire and the other flax and gunpowder, what must needs followe but the blowing vp and burning of the whole house? To be short, *three things are there*, saith the son of Syrach, which reioice mee, and whereby I am beautified both before God and men, the vnitie of brethren, the loue of neighbours, and a man and wife that agree together. The more gracious & glad some these things are, and namely the amitie betwixt the husband and the wife, so much the more it concerneth all partes to vse all care for the preserving of amitie and vnitie as a

r Eccl. 25.

1.

iewell most pretious in the estimation and acceptation both of God and men.

20 Now here I might further speake of the other two, the vnity of brethren, the loue of neighbors, and generally of peace and concord, as the garland & crown of heauen, the glory of the earth, the strength of kingdoms, the preservation of families, the ioy and happines of all societies, the light of all mens eies, and the marrow of all mens bones; as on the other side discord and variance to be vncapable of heauen, the confusion of the earth, the destruction of kingdomes, the ouerthrow of families, the bane of all societies, as thornes in all mens sides, and as fire in the bones of all men. But I haue already stood long, and therefore will here end, leauing the rest to be vnderstood by that
that

that I haue sayde. &c. To God
the Father, God the Sonne,
God the holy ghost bee all
honour and Glory for
euer and euer,
Amen.

FINIS.

